prevail he would be prepared to leave the struggle to others, and at times has done so. Few men at his age still have so great a capacity for work and so iron a discipline. If he demands much from his followers it is because he sets them a high standard in his own practice.

He has on many occasions displayed great personal courage, e.g. when he insisted on addressing a large crowd of hostile mill-workers in Bombay in 1930, despite the fear of his friends that he might be maltreated, or his visit to Lancashire in 193X5 when it was deeply affected by the boycott of English cloth. Again, none has ever been able to accuse him of self-interest. He has always had the supreme gift of divining what has been the popular sentiment at any moment and utilising it. His pithy economic style has permanently enriched the Gujerati language and is admirable even in English. He has repeatedly proved his political sagacity, despite what may be said to the contrary. He cannot be underrated as a statesman.

His great achievement is to have turned a movement of a limited number of intellectuals into a mass movement, to have insisted on the needs and demands of the hungry millions as no one has done before him, but at the same time it must not be forgotten that he has been the leader of the middle class in a colonial country. Nationalism under these conditions is always both a political demand and a desire for freedom on the part of the native merchants and capitalists. It is for this reason that Gandhi has tried to harmonise the interests of capital and labour in the belief that to divide the country on class lines would be to weaken the battle for freedom.

But Gandhi is also a product of his education and environment. Brought up in a narrowly orthodox home by a pious mother in a small state of which his father was an official, he did not feel the force of the new ideas which were